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WOMAN'S WORK

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Index follows page 288



Girls of Bethlehem.—“And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people Israel.”

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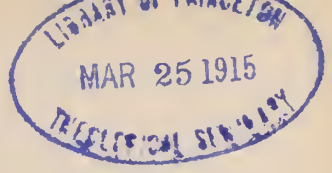


	PAGE		PAGE
AFRICA—Missionaries in . . . . .	195	Oriental in the United States . . . . .	121, 122
Notes on . . . . .	74, 98, 132, 170, 194, 242, 265	A Notable Secretary of Literature . . . . .	121
Letters from . . . . .	113, 252	Force of Example . . . . .	122
Paragraph . . . . .	274	Magazine's Name . . . . .	122
Articles: The West Africa Mission and the War, 195; Innocent Sufferers, 197; How the African Church Learned to Walk, 199; The Leper Colony, 202; Ways and Wants of the River Fang, 203; From Efulen, 207; Mejo's Faith, 208.		Kennedy School of Missions . . . . .	146
ANNUAL MEETINGS . . . . .	20, 139, 140, 141, 142, 164	A Secretary of Literature . . . . .	169
ASSEMBLY'S BOARD MINUTE . . . . .	164	Raymond Lull . . . . .	169
AUXILIARIES AND CLUBS . . . . .	187	Li Hung Chang . . . . .	169
BOOK NOTICES:		San Francisco Rescue Home . . . . .	193
<i>The Friendly Stars</i> , 42; <i>Christian Citizenship for Girls</i> , 45; <i>Tourist Guide</i> , 69; <i>World Outlook</i> , 69; <i>A Modern Pioneer in Korea</i> , 180; <i>Mission Accounting</i> , 180; <i>How to Use the King's Highway</i> , 236; <i>Roman Catholicism Analyzed</i> , 260; <i>Christianity and International Peace</i> , 261; <i>The Moffatt New Testament</i> , 284.		Y. W. C. A. . . . .	163
BOOKS RECEIVED . . . . .	181	Medical Work . . . . .	164
BOOK REVIEWS:		Women's Boards at Exposition . . . . .	218
<i>Autobiography of Li Hung Chang</i> . . . . .	174	Panama Congress . . . . .	241
<i>The King's Highway</i> . . . . .	176	Letters from Secretary Speer . . . . .	241
<i>Social Christianity in the Orient</i> . . . . .	178	Homesick Missionaries . . . . .	265
<i>Unity and Missions</i> . . . . .	179	Missionaries Must Rest . . . . .	266
<i>The Mercy of the Lord</i> . . . . .	180	Livingstone Pilgrimage . . . . .	266
CAROL BETWEEN THE TRENCHES, THE . . . . .	87	Everyland . . . . .	65
CHANGES IN THE MISSIONARY FORCE, 13, 36, 61, 88, 116, 127, 156, 181, 208, 228, 253, 275		GENERAL ASSEMBLY, WOMEN'S MEETING . . . . .	154
CHINA—Missionaries in . . . . .	3	GUATEMALA—Missionaries in . . . . .	243
Notes on . . . . .	2, 169, 194, 242	Note on . . . . .	241
Letters from . . . . .	41, 66, 90, 137, 161, 200, 282	Letter from . . . . .	66
Paragraphs on . . . . .	6, 11, 15, 17, 156, 182, 183, 235	Article: Guatemala's Girls . . . . .	252
Articles: Then and Now in China, 4; Flood, Famine and Fright, 5; Tsing-Tau, 7; Founding a New Home in China, 8; Afternoon Tea and Talk, 10; An Open Letter, 11; Official Appreciation, 12; An Anti-Progressive Feminist Movement, 14; Pointed Arrows from a Full Quiver, 15; Over the Hills and Far Away, 16; Chinese Boy on the War, 112; A Chinese Wedding, 132; In City and Country, 135; Chinese Christian's Baptistical Covenant, 136; A Chinese Peddler, 129; From Loving Hearts at Hengchow, 150; New Hospital at Chefoo, 151; Floods in China, 206; A Talk with Volunteers, 224; From Wei Hsien, 248; The Flood in Canton, 254.		ILLUSTRATIONS:	
CHINESE AND OTHER ORIENTALS IN THE UNITED STATES: "I Was a Stranger and Ye Took Me In," 123; How I Began the Korean Work, 125; Chinese Indemnity Fund Women Students, 128; The Story Loy Mae Told, 148.		<i>Africa</i> : Efulen Minister and Wife, 199; Nkoto and His Wife, 200; Mrs. Schwab and Merchant's Wife, 202; Utimhoni River, 203; Call on War Drum, 204; Dance Drum, 204; A River Fang, 205; African Grave, 207. <i>China</i> : Street in Tsing-Tau, 6; German Transport Unloading at Tsing-Tau, 7; Rev. and Mrs. L. S. B. Hadley, 8; The Hadleys' Chinese Teacher, 9; Biblewomen of Yu Yao, 10; Anniversary Celebration for Miss Cogdal at Shanghai, 12-13; Rescued Blind Girls of Canton, 14; Home for Lepers, 15; A Little Yellow Jacket, 16; Trip to White Cloud Mountain, 16; Grounds of Tooker Memorial Hospital, 17; Chinese Bride and Groom, 133; Rev. and Mrs. Ralph M. White, 134; School Dormitories and Bible Institute, Ichowfu, 135; New Hospital at Chefoo, 151; Helen Webster Corbett, 155; Chinese Monks at Door of Monastery, 175; A Flight of Steps in China, 183; Miss Faries Rescues Ten Bihles, 254; Lan Sin Shang and A Wing Enjoying the Flood, 254. <i>Guatemala</i> : Bethany Training School for Nurses, 252. <i>India</i> : Camping at Wirdgan, 79; Esther E. Patton, 80; Miss Patton and Women Teachers, 81; Miss Browne and Mrs. Goheen, 84; Superintendent and Women Nurses at Miraj, 85; Schoolgirls at Jhansi in Scarf-drill, 86; Kindergartners at Jhansi, 87; Tailors at Jagrao, 177; The Taj Mahal, 18. <i>Japan</i> : Shimomoseki Baiko Jo Gakuin, 51; The Inland Sea, 53; King's Daughters at Yamada, 55; Rev. and Mrs. G. W. Van Horn, with Biblewomen and Evangelists, 57; Kindergarten at Otaru, 58; New Buildings, Northern Star School, Sapporo, 60; How the Girls Study at Joshi Gakuin, 60; In the Snow at Sapporo, 62; A Flower of Old Japan, 155. <i>Korea</i> ( <i>Chosen</i> ): Workers at Syen Chun, 30; Korean Brother and Sister, 32; Bridegroom of Thirteen Years, 34; Two Babies Born while Their Father was in Prison; Four Generations of a Christian Family; Anna Katherine and Geo. McAfee McCune in Korean Clothes; Mr. Whittemore, Dr. McCune and Dr. Moffett, Coming Out of the Courtroom, 38. <i>Persia</i> : Mrs. Wm. A. Shedd, 173; The Gifford Twins, 180; Street in Tahrir, 268; Miss Schoehel, 269; Dr. Anna Khanum, 270; Rev. and Mrs. E. W. McDowell, 272; Post-house, 273; Faith Huhhard Graduate, 280. <i>Philippine Islands</i> : Road in Tayabas, 219; Spanish Stone Bridge at Lukhan 221; Vittalana Garcia, 222; Waterfall at Lukhan, 223; Mrs. Hibbard, Hall and Donald, 224; Ellinwood Girls' School and Dormitory; Teachers' Sitting-room, 225; Lukhan, Tayabas, 229; Roman Catholic Procession at Lucena, 230. <i>Siam</i> : The White Family on a Tramp, 100; Dr. Campbell and Native Helpers, 101; Rev. and Mrs. Hartzell and Betty en route, 104; N. Siam Mission, 106; Laos Schoolgirls, 108; Lakawan School: A Group of Teachers, Sifting Rice, Coming Up from the Bath, Watering the Flowers, 112; Women Fishing in N. Siam, 171. <i>South America</i> : Colombian Water-pots and a Small Native, 243; Rev. and Mrs. J. L. Jarrett, 245; A Mysterious Visitor, 245; Woman Wood-carrier, 246; Girls Hulling Corn, 247; Sketch Map of Chile, 249; General View of Traiguén, 250. <i>Syria</i> : Girls of Bethlehem, ii; Bedouin Woman with Water-jar, 276; Syrian Schoolboys, 278. <i>United States</i> : Mrs. John S. Kennedy, 27; Patty and Theodore and Their Companions, 65; Chin Yute Oie, 123; Ng Mon Po, 123; Chin Song, 124; Name of Chinese Church, 125; Mrs. C. R. Hopkins, 141; Loy Mae and Her Comrades, 149; At Pocono Pines, 210. <i>General</i> : Shrine in Devastated Church in Belgium, 77; Feeding the Multitude, 154; Peace Stamp, 159.	

	PAGE		PAGE
INDIA—Our Missionaries in.....	75	PHILADELPHIA PRESBYTERIAL SOCIETY.....	183
Notes on.....	145, 146, 170	PHILIPPINE ISLANDS—Our Missionaries in.....	219
Letters from.....	18, 66, 137, 184	Notes on.....	217, 218
Paragraphs on.....	77, 81, 87, 89, 183, 231	Letter from.....	113
Articles: Three Chief Aspects of Christian Work in India, 78; Among the Chumars, 82; "Not by Might nor by Power," 83; Nurses Trained and Training, 85; Lifting by Various Levers, 86; From Syria to India, 88.		Paragraphs on.....	160, 228, 230, 231, 233, 236
JAPAN—Our Missionaries in.....	51	Articles: General Survey of Presbyterian Work in the Philippines, 219; Old Truths in New Garb, 222; A Breath of Air at Baguio, 223; The Revised Tagalog Bible, 217.	
Notes on.....	49, 50, 121	POST-ASSEMBLY NOTES.....	188
Letters from.....	90, 113	RADCLIFFE, LETTER TO REV. DR. W.....	17
Paragraphs on.....	56, 62, 182	RELIGIOUS FEMALE CENT SOCIETY, THE.....	211
Articles: Working Together, 52; "Thinking Brown," 54; A Quarter of a Century, 56; Miss West's Bible School, 58; Glimpses of the Schoolgirls, 59; With the Littlest Ones, 61; An Unselfish Ambition, 68; Items from Nippon, 136.		SCHOOL OF THE PRESBYTERIAN PROPHETS.....	171
KOREA (CHOSEN)—Our Missionaries in.....	28	SIAM—Our Missionaries in.....	99
Notes on.....	73, 170, 194	Note on.....	98
Letters from.....	41, 113, 160	Letters from.....	18, 37, 161, 209, 282
Paragraphs on.....	33, 35, 37, 56, 206	Paragraphs on.....	108, 111, 112, 161, 257
Articles: Two Weeks on the Road, 28; Glimpses of Work and Workers at Pyeng Yang; A Second Generation Missionary, 31; A Retrospect, 32; The Women's Missionary Society, 32; Among the Mountains, 33; Studying and Living the Epistle of James, 34; The Comforter does Comfort, 36; Observed by a Trained Nurse, 39; Glimpses Here and There, 39; From Fusan, 40; Three Counties Set on Fire by a Widow, 63.		Articles: Light out of Darkness, 99; A Sabbath Day's Journey, 102; Heard Behind the Curtain, 106; In the Upper Room, 109; The Oracles of God, 110.	
LETTER AND ITS ANSWER, A.....	109	SILVER ANNIVERSARY, A.....	93
MEXICO—Note on.....	241	SOUTH AMERICA—Our Missionaries in.....	243
Letters from.....	113, 184, 232	Notes on.....	241, 242
Paragraphs on.....	253, 260	Letters from.....	18, 41, 90, 161
Article: A Brave Methodist and a Plucky Porter, 37.		Paragraph on.....	248
MISSIONARY LIGHT-TENDER, A.....	43	Articles: Does South America Need Protestantism? 243; Women of Colombia, 246; Away Down South in Chile, 249; There is Room for the Single Woman in South America, 255.	
MISSIONARY SOCIETIES VS. WOMEN'S CLUBS.....	115	STORY OF CHRISTINA.....	181
MISSIONARY WOMAN, THE.....	19	SUMMER SCHOOLS AND CAMPS, 92, 114, 116, 160, 212, 213, 235, 236	
MISSION STUDY.....	283	SYRIA—Our Missionaries in.....	267
MORRIS AND ORANGE PRESBYTERY.....	141	Notes on.....	1, 122, 170, 242, 265, 266
MOTHERS AND DAUGHTERS.....	163	Letters from.....	66, 209
NECROLOGY, THOSE WHO CROSSED THE RIVER IN 1914....	4	Paragraphs on.....	183, 274
NEW SOCIETIES FOR OLD.....	91	Articles: Wayside Seed-sowing, 152; Cheerful News from Far-Off Lebanon, 275; The Future in Syria, 277; At Rashaiya, Mt. Hermon, 279.	
NOTES FROM HEADQUARTERS, 21, 45, 69, 93, 117, 143, 165, 189, 213, 237, 261, 285		TRAVELGUE, DR. SPEER'S.....	182, 229, 256
NOTICES.....	69, 92, 115, 116, 136, 213, 235, 237, 284, 285	TREASURERS' REPORTS.....	21, 48, 72, 96, 119, 120, 144, 168, 192, 216, 240, 264, 288
OBITUARY ARTICLES:		UNITED STUDY OF MISSIONS: <i>The Child in the Midst</i> , 19, 43, 67; <i>The King's Highway</i> , 211, 234, 259, 283.	
Esther Edwardes Patton.....	80	VERSE:	
Mrs. D. E. Crabb.....	150	"Peace Hymn".....	11
Mrs. W. A. Shedd.....	173	Laying Foundations.....	44
Mrs. E. W. McDowell.....	272	Without Ceasing.....	64
OBITUARY NOTES:		Grandma.....	68
Miss Patton, 2; Miss Scott, 73, 98; Mrs. D. E. Crabb, 122; Mrs. R. W. Bachtell, 122; Mrs. E. W. McDowell, 145; Dr. I. H. Condit, 145; Arthur McClure, 146; Mrs. W. T. Johnson, 170; Dr. Thackwell, 170; Dr. Bergen, 218; Mrs. Howe, 241; Miss Newton, 265		"Out of the Deep".....	76
ONE HUNDRETH ANNIVERSARY.....	284	Unoccupied Fields.....	105
OPPORTUNITY FOR TRAINING, AN.....	187	"Missions and Lace".....	114
<i>Oer Sea and Land</i> .....	45, 67, 116, 136, 284	Ask of Me.....	152
PERSIA—Our Missionaries in.....	267	A Winter Dirge.....	159
Notes on.....		The Hurrying Multitudes.....	159
1, 26, 49, 97, 145, 146, 169, 170, 193, 218, 242, 265		How Do Our Gardens Grow.....	162
Letters from.....	184, 232	The King's Highway.....	178
Paragraphs on.....	160, 271, 280	"The Inward Clarion".....	207
Articles: The Appalling Problem in Persia, 130; The "Holy" War, 157; Extraordinary Service, 198; Missionary Value of Relief Work in Urumia, 267; Persia's First Woman Physician, 270; A Finished Life, 272; Through Moslem Villages, 273.		"A Prayer in Time of War".....	231
PERSONAL NOTES: Mr. Beanland, 2; Dr. and Mrs. Cort, 25; Dr. and Mrs. Maehle, 26; Mrs. Kennedy, 26; Dr. and Mrs. Pierson, 49; Dr. Lucas, 50; Dr. and Mrs. Tooker, 50; Mr. and Mrs. Kepler, 50; Mrs. J. J. Lucas, 74; Miss Sudermann, 122; Miss Morrow, 146; Dr. Hoskins, 170; Miss Wambold, 218; Mrs. Robbins, 218; Miss Thiede, 231; Miss Horne, 242; Mrs. Muller, 265; Mr. and Mrs. C. S. Williams, 266; Dr. Mary Eddy, 266.		Missionary Anniversary Hymn.....	260
		"Through Times and Seasons".....	269
		Urumia.....	280
		WAYS OF WORKING.....	20, 44, 92, 142, 236
		WHAT CAN WOMEN DO?.....	75
		WHEELS ON WHICH OUR WORK RUNS.....	259
		WHO'S WHO IN JULY.....	148
		WOMAN THROUGH A TURK'S EYES.....	68
		WOMAN'S WORK TO ITS SUBSCRIBERS.....	138
		WOMEN WHO SHOULD COMPOSE COMMITTEES.....	188
		WITH PRESBYTERIAN YOUNG PEOPLE: Things Done and to be Done by Westminster Guild Girls, Looking Ahead, Summer Schools, 42; Easy to Send Dolls, 65; How Do Our Gardens Grow? verse, 162; Beauty for Ashes, 185; Westminster Guild Ideas, <i>Pilgrim's Progress</i> in Bulu Land, 186; At Pocono Pines, 210; How College Girls Can Help, 233; A Mission Study Club, 258; To Young Women, 281.	







# WOMAN'S WORK

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A NOTABLE occasion was the twenty-four-hour Prayer Service recently held in St. Paul's, London. Vast crowds were assembled under the great Cathedral's soaring dome during the entire service, and it was characterized by the deepest solemnity and devotional spirit. An example of true prayer comes to all in the intercession for "our enemies, that there may be no spirit of personal hatred in our hearts towards them; that the causes of bitter misunderstanding between us may be taken away; that they may be recompensed for acts of kindness shown by them to our wounded and prisoners; that we and our allies may be preserved from unchristian acts of retaliation, and that the nations may gain in respect for one another and be united in a truer and firmer fellowship in the fear of God and in the Christian faith."

GERMAN missionaries have had an extensive work in India and find themselves there in a difficult position. No money has reached them from Berlin since the war began. Nearly all the mission institutions are suspended and most of the teachers dismissed. One superintendent writes: "Our twenty-three thousand native Christians are as sheep without a shepherd. May God have mercy on us!" The secretary of the Evangelical Mission of Berlin, Rev. Paul Wagner, for many months could get no word to or from his invalid wife in Germany. English Government officials are reported as treating these missionaries with kindness and consideration and their fellow-missionaries have made every effort to lighten their heavy burden.

It is with a deep sense of sorrow that we record the death of Miss Jessie Scott,

which was briefly announced in our March number. During her furlough in this country last year she impressed all who met and heard her as one full of intense life and vitality, full too of the most earnest and consecrated spirituality. All who listened to her felt a new interest in the people of South America, among whom she had worked for nearly twenty years. For a time her work was among the women and children of Barranquilla, but after a time, as the Friends say, she "had a concern" for the people of Cartagena, an important coast town where there was no mission work. It seemed impossible to send there an ordained man, as Miss Scott desired. But her little body was animated by a great heart and a high courage and devotion. She went herself alone to Cartagena, she toiled unceasingly, preaching and teaching. She won souls, established a congregation, arranged to have a native Christian as its pastor, and laid the foundation of the station now settled in that city. Her name should not and will not be forgotten in the Church which she served so heroically.

At last we may chronicle the real *finale* of the famous Korean conspiracy trial. More than a hundred Koreans, of whom most were Christians, were prosecuted for an alleged conspiracy to murder the Japanese Governor of the country. The police who accused them were compelled, even in a partisan court, to admit that there were no real grounds for the charge, but the accused had months of suffering in prison before all were acquitted with the exception of six, against whom there was no actual evidence, but who had to be punished for a crime they had not committed in order

to prove the zeal of the Japanese officials. With the coming of the new Premier in Japan, Count Okuma, came a full official pardon for these unfortunate six prisoners, who are now released.

MR. BEANLAND'S safe arrival in Africa is a cause of thanksgiving. He was warmly welcomed and the supplies he brought were urgently needed. From the interior stations of Metet, Elat, Efulen, Fulasi and MacLean reports have come of the safety of the missionaries, though in some places little work can be done. Only a few of the natives are left at Batanga, the entire work there has had to be given up. During these anxious times two of our missionaries, Mr. Good and Mrs. Dager, have undergone operations for appendicitis. Both these operations were performed by the German doctor at Elat and both were followed by normal recovery. Bombarded by French, English and Germans, the West Coast of Africa is a storm center, but so far none of our missionaries have been injured. But our work at Batanga is "wiped out" and even further inland all work is heavily handicapped.

ON page fifteen of the January WOMAN'S WORK was printed a picture with the caption, "Home for Rescued Slave-Girls." The photograph from which the picture was made was sent to the magazine by a member of one of the Boards, who also wrote for us the little paragraph which appears beneath the cut. We regret extremely, as does the sender, that the name given to this picture was a mistake for which we offer our apologies to The Mission for Lepers, as the photograph was of their asylum at Tungkun, China.

OUR Philadelphia correspondent speaks of a new missionary belonging to that Board, Miss Frederika Mead. We commend Miss Mead's example to the host of young Presbyterian women lately graduated or about to graduate from college, with highly trained minds and the habit of steady, concentrated work, not willing to idle or to be just

"society girls." Miss Mead went with her mother to visit her brother at work in China. She became so much interested in the progress of the Kingdom there that she decided to remain as a missionary at her own expense. She was accepted by the Board, appointed a regular missionary at the Kiang-an Mission and is assisting Mrs. Thurston in the development of the Woman's College at Nanking. WOMAN'S WORK has a little special added interest in Miss Mead because she goes from the Crescent Avenue Church of Plainfield, N. J., where we have a notable circle of loyal subscribers.

IN a suggestive little article in *The Messenger* Miss Lillian Wells of Yamaguchi enumerates some of the items to be sought and to be avoided in Christmas programmes. Among the latter she mentions too long programmes, uninteresting speakers, turning the church into a theatre and "the Santa Claus lie." In reading accounts of Christmas festivities and of weddings on our foreign fields, we have sometimes wondered if the visible "Santa Claus" and the throwing of rice and old shoes were not a little confusing to minds which were struggling to grasp the truths of Christianity. These are perhaps harmless enough features of a jolly occasion here. It all depends upon what you want to emphasize. Is there anything *sacred* about Santa Claus and old shoes?

ONE who knows India as well as Mrs. J. J. Lucas speaks with authority. Mrs. Lucas has lately written: "There are hundreds and thousands of secret believers and we hope and pray the day may speedily come when they will break away from their superstitions and come boldly out, confess Christ and become His avowed followers."

JUST a very-last-minute line to say that our annual official count shows a gain of 213 subscribers to WOMAN'S WORK, and also a gain of sixty-eight in the list of missionaries to whom we send free copies.

## Our Missionaries in India

AND POST OFFICE ADDRESSES

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*In Muhlhausen, Germany:* Miss Clara Thiede.

## What Can Women Do ?

" 'I do not like women to meddle in politics,' said Napoleon to a gifted French woman. 'Right, Sire,' was the answer, 'but in a country where they cut off women's heads it is natural that they should ask why.'" All over the world women are asking in agony of spirit, "*Why* must our husbands, our brothers, the splendid young sons whom we bore in anguish and raised to manhood during years of sacrifice and effort, march out to be butchered?" Missionary women, in active service on the field and at home, have no desire to "meddle in politics." But they do desire most earnestly to find a way by which to make their great number and their careful organization count on the side of Peace!

Innumerable are the societies formed to send help of all material kinds to the various classes afflicted by the war. We do not need to form a new society. Already there is organized a society consisting of thousands of intelligent,

earnest Christian women, all animated by the sincere purpose to spread the good news of the redemption of the world by the coming of the Prince of Peace. In close touch with their representatives in foreign lands these women eirele the globe. In the joyous days of the Jubilee, celebrating fifty years of organized work by women for foreign missions, lines of separation were obliterated and Baptists, Methodists, Episcopalians, Presbyterians, clasped hands and moved forward *together!* In this time of sorrow and anxiety, when in so many lands

"Lips say God be pitiful,

That ne'er said God be praised!";

when many who never prayed before are realizing that there is only one Refuge for broken hearts, may not divisions again be forgotten while all unite in prayer for peace? To this end an appeal has been issued, signed, from our Presbyterian Boards, by Miss Hodge

of Philadelphia and Mrs. Prentice of New York; from the Baptists by Mrs. Peabody and Mrs. Montgomery, and by representative women from other branches of the Church Universal. They urge that all pledge themselves to unite in "a peace propaganda based on the teaching and spirit of Jesus, and in a promise to enlist individuals and societies for intercession; to teach the children in our homes and churches Christian ideals of peace and heroism; to study the New Testament and accept its teachings concerning Peace; to endeavor to promote the understanding and friendliness of the nations by thinking of none as alien but all as children of our Heavenly Father." All missionaries are included in this request and it is

further urged that all "unite on July Fourth, making it a Day of Prayer, rather than a celebration of victory, prayer that peace, if it has not already come, may come speedily and abide."

In this connection we call the especial attention of our readers to the beautiful poem, *Out of the Deep*, written by the Rev. Dr. Burleson, Editor of *The Spirit of Missions*. The Priest typifies the whole Church of God, and the lines remind us that though in the crash of war cathedrals may be devastated and outward forms and shrines destroyed, yet these are but symbols and externals. It is the body of believers who form the Church of the Living God "and the gates of hell shall not prevail against it."

E. E.

## Out of the Deep

*The Priest Speaks:*

I

They have not spared their Master's holy place!  
 Where old-world sculptor carved the silent form  
 Laid in its winding sheet by loving hands.  
 'They have not spared the Church which braved the storm  
 Of restless centuries—*Thy* Church, which stands  
 'Twixt human weakness and our God's good grace.  
 The bolts of war smote on the ancient fane,  
 And blasting fire has made the wreck complete;  
 A headless form, a heap of dust remain  
 Of sculptured saints who held the sacred feet.  
 O silent Christ! O stricken Church! What way  
 Remains for me? Where shall I kneel to pray?  
 Home of my soul, where desolations reign,  
 How may I set *Thine* altar up again?

*The Christ Speaks:*

II

Why dost thou stand with bitter grief opprest?  
 I tarry not within the ancient shrine.  
 If thou wouldst heal thy spirit's great unrest  
 Come with Me to the far-flung battle-line.  
 My Church, though smitten, sits not down beside  
 Her ashes. Deep though wounds may be,  
 She seeks my brethren who are crucified;  
 For, seeking them, she shall draw nigh to Me.  
 'The flask upon thy shoulder is the sign  
 Of loving sacraments thou shalt dispense  
 Where temples of my spirit, more divine  
 Than this, lie rent and torn by war's offense.  
 Where cannon roar and dying thousands groan  
 Help thou the living Christ to find His own.

*Rev. Hugh L. Burleson in The Spirit of Missions.*





Shrine in a Devastated Church in Ranscapelle, Belgium. Courtesy *The Spirit of Missions*. Photo, Underwood & Underwood.

On the sloping banks of the Ganges at Benares are to be seen many Hindu temples rising one above the other—strongholds of orthodox Hinduism, but in one place by the water's edge there is a group of temples tilted over and crumbling into the river. Gradually the river had undermined their foundations till the day came when they collapsed. And so gradually and quietly the spirit of Christ is permeating Hindu society, and the inadequacy of Hinduism is being proved.—*Women's Missionary Magazine, Scotland.*

## Three Chief Aspects of Christian Work in India

### A RETROSPECT

WHEN the work of our Church began in India, eighty years ago, our missionaries went forth on a five months' voyage on sailing vessels, those at home thinking of them as "taking their lives in their hands," as the trite phrase often went, though they really faced little danger aside from the dangers of a climate that in those days levied a sad toll on the health and lives of missionary families. They went with no expectation of seeing again in this life the friends they left behind, looking upon the service as a life-service. As they went their sole thought was that of preaching the Gospel to perishing heathen peoples. At the very gate of India, in Calcutta, where each party had to remain several weeks at least, sometimes five or six months, they came into touch with established mission work. Great and earnest preachers were there, a prince among whom was Lacroix of the London Mission; there also were Duff and his fellow-workers, giving their lives to school work, especially schools in which English was taught. We need not go into the merits of the controversy that was for a time waged between these two bands of workers, that were in reality parts of a whole; but pause only to note the effect on our own missionaries of meeting them. They went on, party after party, to their chosen field, the great northern plain of India, stretching from Allahabad to Rawal Pindee, to carry on zealously both kinds of work. In the stations established in those years before the Mutiny—Allahabad, Fatehgarh, Mainpuri, Agra, Saharanpur, Dehra, Umballa, Ludhiana, Lahore, Rawal Pindee—both the Anglo-Vernacular school and daily preaching in bazars, chapels and on long itineraries were vigorously carried on. Those men had a broader vision than had many of their supporters, even than many men have to-day; and God has honored their wisdom, faith and zeal.

Missionaries were the leaders in estab-

lishing Anglo-Vernacular schools. Government officials, men of high station and usually of high ideals and earnest purpose, supported their institutions, and followed with the establishing of a great school system which, with the resources of an empire to draw on, has far outstripped in equipment and range the mission schools, and covers the land with its network of carefully correlated schools, from the elementary to the high schools, then the college and institutions for professional training.

There can be no question that the influence of the Government schools has been of a far lower order in the great matter of moral and religious training, in character building or the making of men, than has that of the mission schools. Its policy of neutrality in all matters of religion, which sounded fair and seemed to promise least trouble, was unfair to the boys whose old faith was shaken by the scientific teaching they received, while they were not helped to firmer ground, and multitudes were left believers in neither God nor the imperative of Right. This lack in Government schools has emphasized the need for the mission schools beside them.

The result of these two great systems of school work, now joined by an increasing number of Hindu and Mohammedan Anglo-Vernacular schools, has been incalculably great. The thought of India has undergone a change in its centers of population and far out from them, a change that has given new life to India, a life so different from that of the India of less than a century ago that educated Indians are often unwilling to acknowledge the common facts of that time—a striking testimony to the progress that has been made.

We do not forget that there have been other great factors concerned in bringing about the changes and uplift which we see, chief among which are a magistracy and judiciary controlled by, and a penal code formed on, Christian

ideals. For instance, the single principle in it of equality of punishment for equality of crime is a thing which the great Ranjit Singh looked upon as almost unbelievable. "What!" he exclaimed, "would a clergyman be punished in your country for a crime just as some low fellow? should a Brahman receive the same punishment for a crime as a Sweeper? Impossible!" Also there has been the influence of honorable men in the army, of European merchants of high ideals; above these even, the influence of English literature, opened to multitudes through the teaching of the Anglo-Vernacular schools.

In all this we have the Kingdom of Heaven coming, even as the "leaven which a woman took and hid in three measures of meal, until the whole was leavened." This is a slow work, under the surface, often called in question by impatient and visionless supporters at home, criticised and mourned over even by members of home boards, attacked vigorously by ardent young missionaries whose zeal and confidence were greater than their power to see—this whole system of work for the good of the people of India was thus often hard pressed for its very existence. But all this no doubt served to prune and purify it and to make it more worthy of existence, and to-day it is recognized as that part of our work than which none is more valuable, a light that has been lit in India that will shine more and more unto the perfect day.

For fifty years the out-caste people received no special attention from the missionary forces of North India. To the Methodists belongs the honor of having first seen that the door to the hearts of these millions of oppressed peoples, robbed of the best things of life and kept in degradation by the heartless caste system, was an open door, and that they were ready to see in the Gospel a message of deliverance as real and

precious as was that which Moses brought to the Israelite slaves in Egypt. Eight years later our Presbyterian mission was engaged heart and soul in this same work for the out-castes. Other missions have taken it up. Heretofore accessions to the Christian community

Camping at Wirdgan. From left to right, standing: Miss Thompson, Mrs. Stanley White, Miss A. M. Jefferson, Miss M. J. Ferguson. Seated: Bible-women.



had been by units, much as one might knock chips from Gibraltar! Now there came the great mass-movements, that are showing an increased momentum every decade. To the poor the Gospel is preached. As we look, we see that here the Kingdom of Heaven is as a net cast into the sea, in which are taken all manner of fish, the bad to be thrown aside, the good to be gathered into the vessels of the Kingdom.

Of a third aspect of the progress of the Kingdom of God we must not fail to speak. It began early in the history of our missions in North India, but has had a slow growth; but there have been women engaged in it, women who knew they were doing the will of God and would not give up though the growth were so slow as to seem to spell failure. This was work for women shut up in the zenanas of India. Mrs. Mullens, daughter of that great missionary Lacroix, herself born in India and knowing and loving the women of Bengal from her infancy, was the pioneer in this work. She was willing to begin with very small things, visiting the women of one or two homes. Invitations then began to come to her from other homes. She

organized small schools and engaged assistants. There was bitter opposition from some of the husbands and fathers, others sneered, one saying, as quoted by Mrs. Fleming in her leaflet *As it is To-day in India*: "These missionaries will soon begin to educate our cows, since they think it possible to educate girls." Mrs. Mullens died almost before her work was thoroughly established, but what she began has been taken up by thousands of her sisters of England and America, and is proving one of the most powerful, blessing-full of all missionary efforts, bringing deliverance and light not only to the women of India, but to India herself. No greater change has come over India than the change in the sentiment concerning women, and the change in the station and condition of women. Only a small part, comparatively, of the road that has to be passed over has yet been trod, but the faces of multitudes of women of India have been set in the right direction,

while the attitude of educated men has changed even more, Hindu reform societies now working for the spread of education among girls, for raising the age of marriage, for permitting the remarriage of widows, who are often left widows almost in infancy. Societies, purdah clubs and what not are organized among educated women themselves. It is a new India that sees at the outbreak of the present awful war the organization of an "Indian Ladies' Loyal League," begun by the Rani of Vizianagram, with branches spreading over India, for the help of the families of Indian soldiers who have gone to the front. It is a new India that sees boarding-schools for girls begun and supported by Hindus. It is still the day of small things, as we think of what remains to be done. Ignorance and superstition still hold sway over the multitudes of India's women. But a light has been lit that, in God's good providence, will not be put out! (Rev.) Henry Forman.

## Esther Edwardes Patton

OF her fifty-six years of earthly life Miss Patton gave thirty-four to India, most of the time in connection with the Girls' School at Kolhapur. She spoke of herself as the "Mother of hundreds and the Grandmother of scores of brown children," and one of her fellow-missionaries said of her, "She has been the sympathetic big sister of every woman who has come to India since she came." A college graduate, beautiful and charming, full of girlish gayety and light-heartedness, but full too of earnest purpose and self-forgetfulness, she went to India when she was but twenty-three years of age, and from India she went Home on November thirtieth, 1914.

It was not long after entering the service before Miss Patton's well trained mind and well balanced character made her a leader among her associates. All looked up to her and confidently depended upon her clear-sighted judgment. Under her wise guidance the Kolhapur school grew steadily from a small num-

ber to the present enrolment of 232 pupils. Though more than once pros-



Courtesy of the Fort Street Church, Detroit, Mich.

trated by serious illness she could not learn to spare herself, even after attacks of pneumonia or of India's terror, cholera. With scarcely recovered strength she would resume her work of teaching,



Miss Patton, with the women teachers in the boarding-school, a 11 Christians. Taken by Miss A. A. Browne.

supervising, visiting in the homes, conducting the boarding-school, the Alice Home School for Women and Nursery and the large Compound Sunday-school, besides helping with women's prayer-meetings and mothers' meetings. It would be impossible for us even to summarize all that she *did* during those busy, fruitful years. To give just a little idea of what she *was* we add extracts from two letters from close friends, one on the field and one now in this country, though formerly intimately associated with Miss Patton in India. Miss Patton was the missionary of the Fort Street Presbyterian Church in Detroit, Mich., where a memorial service was held in her honor.

From Mrs. Geo. H. Ferris, Royal Oak, Mich.: From the first moment when I met Esther Patton when on my wedding journey before sailing for India in 1878, I have loved her. Quiet and unassuming in manner, with a heart large enough to take in all who came to her, she was the embodiment of a pure-hearted woman, loving all near her, especially the little children. Fulfilling the command to "bear one another's burdens," she indeed bore those of others and kept her own hidden, lest they cause sadness to those whom she loved. There were days when her dear heart was torn with grief because of the misbehavior of those committed to her care. She would come into the home quite speechless and with a face so white and strained that many times we feared we had ourselves grieved her, but time always showed that we were too self-conscious, and that it was for those whom she so dearly loved and for whom she labored that she had grieved. She was a genuine friend, true to the end, never forgetting a kindness and repaying it with a large interest. Honest, clear and fair-minded, charitable toward all and never cherishing the tiniest bit of malice toward any one. She gave

up the thought of a home of her own with little children to call her "Mother," for the sake of the hundreds who later learned to look upon her as a mother in the large way to which she gave so many years of hard and consecrated service. Her loss is irreparable.

From Mrs. A. S. Wilson, Kodaikanal, India: Six weeks ago Miss Patton was taken seriously ill at Panhala. "A complete nervous breakdown" it was called in letters to us. From the first we have known that her condition was very critical. . . . I have been sitting here letting picture after picture pass before my eyes—recalling her as I have seen her—as hostess, watchful and solicitous; in mission meeting, clear and fair-minded and alert; among children, absolutely perfect; always the perfect woman, evenly balanced. She had climbed the mountain heights with God and had the world-vision. There was no room for anything small or ungenerous or selfish in her nature. She never lowered her own ideals for her girls. She always seemed to *expect* them to live up to the highest. If she was disappointed, she rose up and went on again, full of faith and courage. I remember once when three of us were talking over mission problems and some of the girls in the boarding-school, when my friend mentioned a family, noted for general depravity, and inquired about the daughter from this family who was in the school, "Aren't you almost afraid to take her—think of her heredity!" Miss Patton answered slowly, "Yes, I did think of it, but there's so much more in the grace of God than there is in heredity!" It was because of her unswerving faith in the grace of God that she was able to accomplish what she did in India. His grace was sufficient for those whom He loved, and she had faith to believe that He would bring back the wandering, therefore she was never long cast down. It was the secret of her wonderful life. She confidently expected every girl in the school to be a working Christian. And how they loved her, how their faces lighted up as she walked among them! There are heavy hearts in Kolhapur to-night, girls are sobbing as they realize that they have lost the companionship and guidance of their beloved Missi Sahab. It is for them and for us all to "highly resolve" to follow the Master as she followed, unquestioning wherever He may lead.

WE here in India have no fears of an uprising in this country. However the great mass of Indians may feel in regard to a larger independence, India as a whole prefers British rule to any other.

## Among the Chumars

FEBRUARY in India has been described as "a halcyon month composed of sparkling, sun-steeped June days and cool, star-lit April nights." The countryside is good to look on, the soft hues of the young wheat and barley rendered more vivid by contrast with the rich green of the mango trees. The winter rains last year were a complete failure and disappointment. Day after day heavy clouds banked up, only to roll away and leave bright, sunshiny skies, with not a cloud in sight. Heavy hearts wondered what the coming months had in store for them, fearing another famine. The money-grabbing grain merchants sent prices soaring and thousands knew what it was to go hungry.

While it was hard on the cultivators, for us it was a very delightful time, full of many privileges. Open doors are on every side and wherever we go crowds seem hungry for our message. This refers to all classes, but more especially to the *chumars*, or leather workers, who are counted amongst the low-castes, but who consider themselves quite above the *churas*, or sweepers. They are a bright, intelligent class, given over to debasing idolatry and said to be very immoral. Everywhere the women crowd round me and ask me to tell them our message. Recently I was sitting in the quarters of these people, with some fifty women squatting or standing round. We could not get their attention, as they had never had a white woman visit them and were full of curiosity. Presently some women from the higher classes came and tried to get near me, saying to the *chumars*, "Sit aside, sit aside, don't touch us!"

I put my hands on the head of the nearest *chumar* woman and said, "I don't say that to you, for I don't see that you are made any different from these Hindu women." That caught their attention instantly and every eye was riveted on me while for an hour we gave them the plainest, simplest story possible of God's love and yearning over them, of how they were breaking

God's laws when they worshiped idols, when they lived lives of impurity and hatred, etc., etc. We think that these people as a class are on the verge of a mass movement towards Christianity. On Christmas Day Mr. Jones baptized a leader from among them who will in time we hope draw others out. In the meantime he and his wife are under instruction, as we hope to see him a worker in a year or two.

This horrible caste question comes up at every turn, it is this that keeps back the progress of the Kingdom. However, we are getting help from an unexpected quarter. The *Sang Sibbah*, a conference of reforming Hindus, are preaching that caste is nothing and urging the people to give up idolatry. They have no idea, of course, of hastening on the coming of the Kingdom, but they surely do. No one doubts that a very perceptible change has come over the people. They are realizing as never before that Christianity is a force with which they have to reckon, that Christians are people of *deeds*, not only words. Our blind boy with his Braille books has proclaimed this in every place he has gone. The people gather round him in amazement. Christian thought and Christian ideals are making the people of this generation very different from their fathers. Rabindranath Tagore is a product of Christianity, even though he would not acknowledge that. Missionary methods are being imitated on every hand, even to the extent of large sums being given to open schools for "the untouchables." They are talking of opening such a school next door to our fine mission school for village children in Jagraon, in the Ludhiana district. But they lack the perseverance of the saints and it will in all probability not amount to much! We have nothing to fear but much to thank God for.

Last winter our work in this district was greatly hindered by weddings, as the Brahmans had declared it was a propitious time for these. This year the Brahmans are helping us, for a

month ago a star fell into a pond and until it rises again no one must go visiting! There can be no weddings, no brides can go back to their parents or *vice versa*. In another village a dancing girl attracted the men greatly; they gave her large sums of money, often at the expense of their families. This made the women come all the more readily to hear us.

The report of the census of 1911 is full of interest and encouragement. Of the 200,000 Christians in the Panjab, 164,000 are Indians; more than half of these Indian Christians are Presbyterians. That was three years ago, there must

be fully 200,000 Indian Christians by this time. It is quite true that there are still only twelve Christians to every thousand of the total population and that Indian Christians in 1911 numbered barely three and a half millions; but that is double the number in 1881. It is in Southern India that the largest actual additions occurred in the ten years from 1901 to 1911. Travancore shows a rise of 206,000 and Madras of 170,000; the increase in the Panjab in that decade was 133,000, but this meant that the Christians had more than trebled in number in that period.

(Mrs. U. S. G.) Ellen A. Jones.

RUPAR, Panjab.

## "Not by Might Nor by Power"

"THE LORD hath done great things for us, whereof we are glad!" After years of tireless seed-sowing by many missionaries, the harvest has begun. Temptation to discouragement in the past years was strong as we saw few souls turning to the Lord, but in His own time He has sent us blessing, and past discouragements are forgotten in the present marvelous work going on among us. In the last six months about five hundred people, adults and children, have been baptized and many more are asking for baptism. The movement is as yet confined to the low-caste people, but we are hoping that it will spread to the higher castes also. It is village people who are coming, from villages near Sangli where work has gone on for many years, and from others more distant, where comparatively little work has been done. A young Christian school-teacher went to visit a relative in another village. While there for a few hours, he preached the Gospel and told what Christ had done for him, with the result that he returned with the names of over twenty people desiring to confess Christ in baptism.

The whole movement began with two of our former schoolboys from Sangli, who had been in a quiet way preaching the Gospel in their own and other villages. These young men had been out

of school for several years. They had a very ordinary education, and worked in the fields for a living. What it was that stirred their hearts to begin this work for the Lord, we do not know. It seems to have been a leading of the Spirit to preach the Gospel to their own people, and from it the work has spread like wildfire. Some idea of it may be formed when I say that a few months ago definite work was carried on in but four villages, with small Christian communities. To-day we have Christian communities in sixteen villages, with thriving day schools in eight, evening schools in which the Christian men learn to read and write after their day's work in the fields, and constant calls from other villages, far and near, from people who wish to confess Christ in baptism. Dr. Graham, who has spent over forty years in India, is doing strenuous work day after day in striving to answer all these calls, and to build up in spiritual things those who have been baptized. The work is fast growing beyond the ability of our missionary and native force to cope with as it should be done, and we feel keenly the need of more workers of both classes.

In a movement of this kind among the low-caste in India, where the majority are so poor, there is always the danger of people being drawn by the hope of

material gain, but we see no indication of this in the present movement. The people have received no aid from the missionaries, nor the promise of any, in fact have asked for none. They not only have received no increase of worldly prosperity by becoming followers of Christ, but they have, on the contrary, suffered much, and many have proved the faithfulness of God in persecution. Some have been cruelly beaten, others thrown into jail with no legal charge against them. This is done by the high-caste official whose enmity they have incurred by becoming Christians. Others have been refused work with the intention of starving them and their families. But God has protected those who have put their trust in Him. They have borne their persecutions without a word of complaint, and with no spirit of bitterness, and God has cared for them. At Ashte, eight miles from Sangli, lives a Christian man, his wife and baby. There is a large tank or pond of water quite near their house, and one night this man and his wife awoke to find that the Hindus had turned this water in such a way as to flood their house. The man himself told me of it smilingly, with no bitterness. His wife had said before, "Our feet are planted on the Rock, and we are not afraid of what man can do to us." She was a Kodoli schoolgirl. The people tried also to starve this little family. They told no one, not even the missionaries, of their trouble, but only prayed, and God helped them in a wonderful way. A Hindu woman, in a distant village, heard of their trials, and God put it into her heart to carry them several measures of grain, "for," she said, "some day I might become a Christian, who knows? And then I should want people to be kind to me." This extraordinary answer to prayer so impressed their persecutors that they have given no further trouble.

In another village, all the Christians were refused work in the fields. No one would employ them. What did they

do? Without a word of complaint to the missionaries, they cheerfully banded together and began making the crude little native brooms. These they can sell at neighboring towns, and their testimony is, "God has blessed our work, and we want for nothing." These new converts are not saints.

They are imperfect, and ignorant as yet of many of the simplest truths of Christianity, but they believe that Christ died and rose again for them, and they love Him. It has been wonderful to us sometimes to see how they are



On the right: Miss Adelaide A. Browne of Kolhapur; on the left: Mrs. R. H. H. Goheen of Vengurla. Sent by Miss Browne's aunt, Mrs. Jackson.

taught by the Spirit in many things. About three months ago a man came to Dr. Graham, desiring baptism, but saying it would be impossible for him to be baptized for a few weeks, as he had an engagement with a theatrical company, and such work was not becoming to a Christian. His engagement would expire in a few weeks. His wife and child were baptized at that time, and he was baptized a few weeks later at the expiration of his theatrical engagement.

Several of the villages are without day schools, owing to lack of money. These schools accomplish much, not only in the education of children of Christian parents, but also in strengthening the whole Christian community. We hear that this movement has spread to our Kodoli field, where seventeen converts from one village were baptized.





The central figure on the right is Miss M. E. Patterson, Superintendent; on the left, Miss Maud Steele, her assistant; the dark faces are those of Indian nurses—all of the Washington Home for Nurses at Miraj.

## Nurses Trained and Training

WHEN I came to India, eleven years ago, the three Indian nurses we had at that time were very comfortable in two suites of rooms that had been built for them, but as the work grew and the nurses increased in numbers other accommodations had to be found. First, two of the hospital cook-rooms were appropriated, then two rooms made of matting were added. This was a very unsatisfactory arrangement for the young Indian women. I decided that when the money came for a Nurses' Home, I should have a suite of rooms in it so as to be near the girls. When plans for the Home were discussed, Dr. Wanless told of the new hospital to be built for Parsec and European patients, of cottages for sick missionaries, the chemical building, etc., and said that while we were building something larger than a suite of rooms should be built for the American nurses, as at least four would be necessary when all the buildings were completed. It was then decided to build a small bungalow for the American trained nurses, and in a few months we took possession of the "Washington Bungalow."

The Bungalow is close to the hospital, as well as to the Washington Home, and if the ladies who gave the money could know the comfort and happiness that

this combined Home has brought into the lives of the American, as well as the Indian nurses they would know that their money was well spent. The Washington Home is built on the Indian plan—a central court is surrounded by rooms. There is but one entrance, which is locked at night. Each room has a large ventilator high up under the eaves. These are covered with wire netting and cannot be closed. This insures fresh air day and night. The Indian people like to close doors, windows, etc., if the air becomes at all cool. The classroom is fitted with table, desks, clock, lamp, etc. We meet here for instruction, also for daily prayers at seven-fifteen A.M. We have our prayer-meeting and Sunday-school class in this room also. To the delight of all, this room is to be lighted with electricity in the near future.

Our nurses are kept very busy. Their hours in the hospital are from seven A.M. to seven P.M. A recess of two and a half hours is allowed each nurse to do her cooking, cleaning, studying, etc. Often I hear them up and grinding their flour as early as four A.M. We and they all love our "Home."

*Margaret Patterson.*

## Lifting by Various Levers

SINCE I have been having regular assistants my own work has been chiefly teaching three Bible classes, superintending school administration, administering medicines, treating sore eyes, dressing and bandaging boils, etc. After the cornerstone of our new school building was laid I found it necessary to keep a close eye on the workmen to see that estimated materials were used and the work done according to instructions of our Property Committee. The new building being near the one in which we were then holding school, I was able to take a look at the work each day before and after school, with occasional inspections during school hours. These visits took a degree of patience and strength which I sometimes felt to be a bit of a burden. After five months of such experience our building was finished and the weight of the burden forgotten in the joy and pride of our new school home!

We gave a Purdah Party which was well attended by both English and Indian ladies, the latter largely patrons of our school. After a brief programme by the girls, including Scripture reading and prayer, Mrs. Pert, the wife of the Commissioner, made a little address, unlocked the door and declared the new building of the American Presbyterian Mission Girls' School open. The girls, singing "Count Your Many Blessings," marched through the central hall to the back veranda, where they enjoyed a generous treat of sweets, provided by Babu Jadhv Nath, a retired judge, a Hindu but a loyal friend of our school. The European ladies and the Indian Christians were offered tea and cake, the Hindu and Mohammedan ladies who, on account of caste, could not eat with us, partook of fruits and *pán*.

Then the ladies retired to the assembly room where we had prepared a fish-pond. Each merrily took a turn with fish-line

and hook to draw out a paper goldfish. Seven of these bore numbers calling for prizes and it was a great pleasure to the Indian ladies to find that they had drawn six of these. By this party and by visits in my summer vacation in over four hundred homes our school has become well known and we have many new girls promised.

But, as usual, progress meets with opposition and the Arya Samaj leaders are urging their followers not to send their girls to our mission school and planning to start a school of their own. A man, too, who was once a member of our church but became dissatisfied, having joined the Arya Samaj, is working against the school and all mission work in Jhansi and is doing us much harm.

During my summer vacation I spent most of my mornings, from half past six till half past nine, visiting in the homes. I had, too, a class of eight women and often twenty or thirty children, twice a week, the children coming to learn to sing, but learning much also of what I was teaching the women who were being prepared for baptism.



Schoolgirls at Jhansi in Scarf Drill. Sent by Miss Lawton.

Social life is such a help in reaching individuals that I have entertained in my home at least once a month groups of our Indian Christians. The chaplain of the English church and his wife took me with them to visit the military hospital, where I was asked to tell a group of thirty soldiers something about our mission work. I found that only one of these men knew that there were any missionaries in Jhansi. We then went to the barracks where I spoke to seventeen women, only two of whom had ever lis-

tened or spoken to a missionary. They were much interested and expressed a desire to visit our school.

At the social functions among the military and officials of our station to which I have been asked, I have never failed to receive inquiries about our missionary work and this has enabled me to tell a little of God's power in changing the lives of the Indian people. In at least twenty of these discussions only one man held out that missionaries were not doing a great work among the people of India. He believed that we had no right to change their religious beliefs and were spoiling them by educating them. Nearly all have

A LARGE Sunday-school picture-roll and corresponding small cards have been furnished to our school for the past year—by a school in Nunda, N. Y. It is difficult to estimate the value of these little picture-cards in our schools in India. I often find them adorning the walls of Hindu and Mohammedan homes, their story well known by the whole family. These pictures are usually represented in Oriental dress, and so mean much to these people.

A YOUNG caste Hindu recently underwent a serious operation in the Methodist Hospital at Nadiad and while under the anæsthetic he repeated the Lord's Prayer, the Apostles' Creed, and the Ten Commandments. Then he prayed to Jesus. He had stated upon entering the hospital that he was a Hindu, so that the doctors were much astonished at his knowledge of the Christian ritual. When questioned, a few days later, he replied, "Yes, I am a Hindu, but I learned these beautiful words from the Methodist preacher in my village. And I like them so much it is a comfort to repeat them."—*Missionary Tidings*.

## THE CAROL BETWEEN THE TRENCHES

It was Christmas Eve in 1870, when French and Germans lay encamped one against the other.

On the night preceding December 25, 1870, as the captain in command of a company of volunteers engaged in the defence of Paris was walking about, one of the men came up to him and saluting, said:

"Captain, I want you to permit me for a little while to leave the trenches."

"Impossible!" said the captain. "You want to go to Paris?"

"No, not to Paris," said he, smiling; "but in that direction," pointing towards the Germans.

He had aroused the captain's curiosity, who granted him permission, but warned him that he would most probably get killed.

"No fear," he said, and leaping out of the trenches, he walked into the plain.

"We followed him with our eyes," says the captain in narrating the story, "listening for the sharp crack of the enemy's rifles, and expecting at every step to see him fall. Not a sound save the crunching of the frozen snow beneath his feet! As soon as he had come within hearing of the German sentinels he paused, saluted, and began to sing the well-known Christmas carol with the refrain—



Kindergarten Children at Jhansi. Sent by Miss B. M. Lawton

shown keen interest in questioning about the details of how we get into the homes and the general method of conducting our work and when told have shown appreciation and sympathy. Often these discussions have given me new thoughts and suggested better plans for work.

JHANSI.

(Miss) Bessie M. Lawton.

I have frequently seen children on their way home showing their cards and telling the story. I have many times seen young men who are able to read English stop the little boys on the way and borrow their cards to read the English verses on the back, and sometimes translate it to a crowd of others who have gathered about, and thus the Gospel is spread.

Bessie M. Lawton.

"Noël! Noël! Born is the King of Israel!"

"It was so unexpected, and so simply done, the strain took from the night, the scene, the circumstances such a beauty and sublimity, that the least religious of us hung upon his lips, and the hardest-hearted in our trench was moved.

"The Germans neither spoke nor stirred. As soon as X— had done his hymn, he gave another military salute, turned on his heel, and deliberately walked back to our line.

"Well, captain," said he, 'are you sorry that you gave me leave?'

"Before I could reply a soldier had begun to move across the snow from the opposite camp. He, like X—, saluted, and between the companies of armed men he sang a lovely German version of the 'Noël, Noël' that the French recruit had sung. I gave orders, though they were superfluous, not to fire on him. He sang the hymn through, verse by verse, and when he came to the refrain the soldiers in both camps joined in the chorus:

"Noël! Noël! Christ hath ransomed Israel!"

"The same emotion filled all hearts. All diversities and enmities had been forgotten in the presence of the Prince of Peace."—*From The Chronicle, London Missionary Society*.

## CHANGES IN THE MISSIONARY FORCE

## ARRIVALS:

- At San Francisco, Jan. 18.—Rev. and Mrs. J. U. S. Toms, from Korea. Address, Wenonah, N. J.  
 At San Francisco, Feb. 15.—Mrs. M. R. Melrose, from Hainan.  
 At San Francisco, Feb. 15.—Rev. C. H. Newton, from Hainan. Address, N. Beach St., Oxford, O.  
 At San Francisco, Feb. 15.—Rev. and Mrs. L. B. Tedford, from India. Address, Maryville, Tenn.

## DEPARTURES:

- From San Francisco, Jan. 30.—Miss Harriet M. Noyes, returning to S. China.  
 From San Francisco, Feb. 20.—Rev. and Mrs. D. B. Updegraff, Mr. Updegraff returning to and Mrs. Updegraff to join the W. India Mission.  
 From San Francisco, Feb. 27.—Mrs. K. K. Thompson, reappointed to the Shantung Mission.  
 From San Francisco, Feb. 27.—Rev. and Mrs. E. F. McFarland, reappointed to the Korea Mission

## RESIGNATIONS:

- Rev. and Mrs. H. M. Andrews of the Punjab Mission. Appointed 1890.  
 Dr. and Mrs. M. B. Carleton of the Punjab Mission. Appointed, 1881.  
 Miss Lucy B. Monday of the Japan Mission. Appointed 1911.  
 Miss Dorothy Davenport of the Kiang-an Mission. Appointed 1914.

## From Syria to India

[FROM the announcement in our December number our readers have known that on August 26th, in Tripoli, Dr. Elsie Harris of the Syria mission was married to the Rev. Burl T. Schuyler of the Panjab mission. We venture to give some extracts from interesting personal letters received from Mrs. Schuyler, though she says these are "not for publication."—EDITOR.]

It looked for awhile as if there wouldn't be any wedding at all! Mr. Schuyler had such a time to get to Syria. For three weeks I had no word from him at all and it was an anxious time. Everyone was very comforting, telling me that of course he would now go back to America, as he couldn't possibly get to me! So I was more than thankful when he walked in on the morning of the twenty-fourth. Dr. Nelson, who was to marry us, was off on a tour, we didn't know how to reach him. But some business called him back unexpectedly and in he walked too, on the twenty-sixth, the day we had set, at five-thirty in the afternoon. Such a hurrying as there was then—but all was quickly arranged and we were married at eight-thirty. Everything was entirely different from what we had planned but we were so thankful that little things didn't count.

During our voyage to India we were kept on the *qui vive* by rumors of the nearness of the *Emden* but saw nothing that disturbed us. It was hard to leave home and what has been my work for seven years, but having lived in the Orient so long makes it much less strange here than if we had come straight from America. In many, many ways India is much like Syria. We find customs and

implements just the same as at home in Syria. But oh! the freedom there is here! One can feel it in the atmosphere. The feeling of something about to happen and of restriction is entirely absent.

It is a new sensation to me to be in a country where I can not talk, as I have never been in a place where I could not make myself understood. We take paper and pencil with us to church and other services and write down all the words we hear that we know and any others that catch our attention. Afterwards we ask what they are and thus add to our vocabulary. I got over a hundred this morning in Sunday-school.

A few days ago we had quite an experience, going to a place about ten miles from here called Budneh. Miss Jenks was out there doing district work. We went at five, after finishing with our teacher and got back at ten. At seven-thirty Miss Jenks took us to the teacher's room, a little room about six by eight, with one door and no windows. As we were visitors, rude chairs were brought for us to sit on. The teacher had a wooden stool for himself. The room was lit by his little lamp and our two lanterns. Now came the interesting part. Into this little room crowded over sixty men, women and children, not counting babes in arms. It was most fascinating to watch the rows of faces all attention to hear the Word. The teacher has been here for three or four years, so some of

the men and boys can read and sing, or rather chant, the Psalms. They belong to the out-castes or sweepers, were all more or less dirty and wore old, soiled clothes, but we soon forgot all this in watching the bright, eager faces. After the meeting we went to call on one of the friendly head-men of the village. We found that although it was not yet nine o'clock he had gone to bed. A servant opened a little window in the large door that shut in his home and courtyards, for he had more than one. We were invited to crawl through the window but declined, saying we would wait till they brought the key. It was well we did not try for the room was full of cows and bulls and the biggest of all was re-

posing peacefully just under the window! Finally the key came and we were taken through various rooms till we came to the main room, where we met the man, his wife and little daughter. Although a Sikh he is very friendly and has given the Christians a strip of land on which they hope to build a little meeting-house. They are going to do the labor themselves, so they will only have to buy the materials.

We are quite anxious about the dear ones in Syria, for we get practically no mail from there. All our letters are censored and that delays them and of course we get no news in the papers.

(Mrs. B. T.) *Elsie H. Schuyler.*

FEROZEPUR.

IN the very place where I was born I am even now teaching in the school where I used to attend classes, from which I was frequently sent home for mischief making! The very smells of India are as old as the world to me. The sights and sounds are as familiar as street lamps, maple trees and robins' chirps are to you. Oh, how glad I was to get back to them all! Even the spicy odor of garlic had a thrill for me. I, too, love the white butter, the rice and curry, and all the hot "rubbish" civilization has to learn to like or endure, and I am perfectly content with my lot, though I must say I often wish apples, pears and peaches grew on it—this lot of mine in India!

(Miss) *Clara L. Seiler.*

KOLHAPUR.

"I have served the Crown in India for thirty-seven years. I have taken care to know the missionaries, to inquire about their work, to see what they were doing. I have gone to their schools. That was part of my official duty. It was also my pleasure. I have gone to their congregations. I have seen the missionaries preaching in the villages, teaching in their schools, treating patients in their hospitals. I know something about the Indian missions. You say, 'Is it worth my while to give myself to this work?' and my answer is, 'Emphatically worth while.' The work is a great work, and I come back to speak of it with faithfulness and pride."

*Sir Andrew Fraser, late Lieutenant-Governor of Bengal.*

WAR has affected us greatly. Not only have some of the troops in this largest of Indian cantonments been withdrawn, but hundreds of people have been thrown out of employment, and in all the stores where European goods are sold, there is nothing new, while prices are raised. India is a favored land for the poor native, as in summer they need very little clothing. The crops this year are fine, and fruit fairly plentiful. We greatly enjoyed meeting our friends at Ludhiana, at Annual Meeting. There was one there for whom all felt tenderly, as she was alone without her dear friend and colleague, Miss Downs. This was Miss Given, but she has been wonderfully sustained and wears such a sweet, peaceful look.

AMBALA.

(Mrs. A. P.) *Louise M. Kelso.*

I NEVER received the Book of Prayer with such joy as this year. It was just as a letter from India. You know since the war began we are cut off from all correspondence with India. Of course our dear Lord does not only know of the war, but also knows how to end it. It is very dreary. We have many Russian prisoners in Germany, most of them badly off, without boots or stockings. We wanted to send them some stockings, etc., and Russian Testaments and Gospels. Just now I got an answer to my letter to the Commandant that gifts of love are not allowed to prisoners. I think I will write to the Emperor about it. We are Christians and should love our enemies, though they are hard on us. . . . God bless you! With kind love,

MÜHLHAUSEN, Germany.

(Miss) *Clara Thiede.*

THE following ruling of an Indian judge seems to indicate that a religious awakening may be as good in effect as the bankruptcy court: "Father's Debts—Conversion of son.—The principle which imposes a pious obligation on a Hindu son to pay his father's debts becomes inapplicable to the son on his conversion to Christianity."

THE CURSE of leprosy still oppresses India. The latest census, 1911, reports that there are over 109,000 lepers, of whom less than six thousand are cared for in asylums. Like all similar charities the Mission to Lepers is having a hard struggle with the financial problem.

The Rev. R. C. Richardson writes from Sangli-Miraj that he has been compelled to refuse to receive any more patients in the Asylum, and has also had to reduce the amount of pulse distributed, as the price has doubled in the last two months.

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# NEWS FROM THE FRONT

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## SOUTH AMERICA

MISS E. R. WILLIAMSON writes from BRAZIL: I took a trip to a little place called the Gameleira where I held a service in the front room of the house where I was entertained—a delightfully big family, just what we love to find entrance to, as, if these accept the Gospel it means so much for the future. I thought before I left them that at least one of the daughters, the eldest, was becoming interested in the Gospel and I have heard since that the attractive little mother had also shown much interest. From this place I went to Bella Flor. I was fortunate enough to find entertainment at the house of a well-known widow, an old resident in the town—the very fact of her receiving me as a guest being a long step ahead. She was so very nice, she arranged her great front parlor, dressed it with great vases of roses from her garden and prepared everything beautifully. It is no small thing when one person has the moral strength to give her aid toward an effort of Protestantism in such a hot-bed of Romanism as that town. However, as far as numbers go, we had a splendid meeting—almost every family in the town was there I think, or some representative, and all listened most attentively. I had my precious Catholic Bible with me and offering some Gospels and Testaments to a few of the men, (I had them open to the passage I was going to explain) I asked them to follow as I read. Nothing more than this was necessary to prove the falseness of the priest's statements that our Bibles are false. I should not have dared to offer any one either Gospel or hymn-book, but at the close of the service I remarked that any one who desired was at liberty to take with him the book he had in his hand, but if any did not care to do so, would he kindly lay it on the table? I do not think one was given back.

## CHINA

MRS. W. B. HAMILTON writes from TSINANFU: Thus far we have had no trouble in Tsinan. The railway is in Japanese hands and they are gradually getting it into order for the use of the public. At present they will carry a limited number of passengers and a *very* limited amount of baggage. The Tsingtau missionaries have been here this winter and it has been pleasant for us, but I know, from experience during the Boxer troubles, how hard it is to be a refugee. They don't know yet in what state the mission property is, only that it was used by the Germans as barracks for soldiers; that doubtless means it is not fit to live in, even if the bombardment did not destroy it. As might be expected this war among Christian people is giving the enemy occasion to scoff. A number of students who had been attending the street chapel and were to some extent interested in Christianity have stopped coming now, as they think our religion is not good for much if it can not keep us at peace among ourselves. An old elder who has been in the church for many years was asking the other day about Europe and the war. He said: "Is not the German Emperor a believer in the Lord?" "Yes," was the answer. "Is not the King of England a

believer, too?" "Yes," again. "Is not the Russian Emperor a believer? Then why are they all fighting each other?" Who can answer this question satisfactorily? It certainly is hard for us to come up against such questions when we are trying to teach the doctrine of brotherly love and mutual helpfulness and trust.

MISS E. A. CHURCHILL writes from CANTON: Would you again through WOMAN'S WORK tender my most heartfelt thanks to the kind friends who have so generously supplied picture cards for my work? The response to my appeal has been most lavish, but I am sorry so many misunderstood me regarding sending to Miss Beardsley of San Francisco. I meant of course that toys only should be sent to Miss Beardsley; cards direct to me. The receipt and sending out of such a large number of cards means an immense piece of work for one person. I expect to be leaving for furlough in March and would ask the friends not to send any cards while I am absent as there is no one here who has time to collect, sort and distribute them. On my return I shall be most glad to receive all that can be sent. We can use them at the rate of one thousand or more per week. They are most valuable to the work. The rows upon rows of children in our Sunday-school listening to the "old, old story of the cross" were attracted there by the picture cards. The pioneers in our boarding schools tell us that when they opened work first, they had to supply the pupils, not only with free tuition and books, but also with lodging, food and clothing—in fact every necessary—and then they could hardly get pupils to enter. When I first came to the field a lady told me of how she used to walk up and down the streets praying and longing for a chance to get in touch with the people, and how rarely the chances came. Now, the picture card has helped me to open work in the hardest districts of Canton. A pretty thing, however small, given to the children has softened the hearts of the parents, brought the mothers to the schoolrooms—killed prejudice against the foreigner and against the Gospel.

## JAPAN

MISS IDA R. LUTHER writes from KANAZAWA: Just now my heart is specially glad, for the students in my church Bible class are most earnest. This is a class of young men—it used to be Mrs. Dunlap's class—one of them was baptized two weeks ago, another is to be received into the church next Sunday and a third is almost ready for baptism. There are two more very near to the Kingdom of God. Then, the last unbaptized teacher in our school, one who came to us just one year ago, came into the church a few weeks ago. This makes our whole teaching staff Christian, something we have worked and prayed for for many years. It seemed impossible to secure capable, recognized teachers who were graduates of government schools and at the same time earnest Christians. Now we have a united staff, three of them being born anew while teaching here in the school.

# HOME DEPARTMENT

## NEW SOCIETIES FOR OLD

"Some officers, trained, tried and true,  
Said, 'Our job used to make us feel blue—  
We used to get rusty  
Cobwebby and dusty—  
Efficiency makes us like new.'"

"A YEAR has passed since Mrs. Paul Raymond gently but effectively revealed to women all over the land the great fact that Efficiency was not possessed in large quantities, even by that revered institution known as the Woman's Missionary Society, and at the same time spread the joyful news that the beatific state of being efficient was possible of attainment by all! A happy year it has proved for those societies which, having discovered with some dismay the full extent of their inefficiency, and the cause of all their troubles, set themselves by diligent study of *The King's Business* to remedy their sad condition.

"A happy year also has it been for old presidents who, having vainly cast about for some means of escaping from office and finding that all upon whom they would fain drop the burden seemed to be either threatened with hospitals, contemplating long journeys, or possessed of some other good reasons why it was impossible for them to assume the responsibility, discovered with delight that efficiency, like love and 'Sapolio,' lightens labor; that with efficiency old officers learn new duties, old committees are made over, and find new plans clustering thickly about, while old programmes disappear entirely and absolutely original ones, with clever ways of presenting familiar themes, take their place. And as for new presidents—how easy to assume such an office, when a manual of efficiency waits to propose methods that will without fail make it the best year yet, and suggestions for a policy that will put new life into any old society.

"Happy indeed are such auxiliaries; not so much so those others that all through this year of progress have felt compelled to decline new plans, and to bring forward the argument which has probably been used by societies since they began, namely: 'These plans are fine, but they will not do for our society, our situation is so peculiar.' And so—whether the large city society which for years has been giving liberally of its plenty, and feasting sumptuously on missions from full programmes, or the small country organization which by hard work has raised its little offering, gathering the same faithful women month by month for its little meeting, both alike fear to embark upon the new efficiency.

"In view of this, in this year nineteen-fifteen, most opportunely appears the new missionary efficiency expert, one who goes about meeting the officers of societies large and small, discussing with them their peculiar conditions, suggesting how they may make policies suited to their own needs, advising from her wide experience and study of problems, and recommending helps of various kinds."

Thus far rapidly wrote the missionary society president on her article *Concerning Missionary*

*Efficiency*, and then paused to reflect pleasantly on a recent afternoon when she had been present while a famous expert met with the officers of a flourishing society noted for generous gifts and large membership, and had dared to suggest even there that it might be found profitable to introduce the small study class into an organization apparently satisfied with many lectures. From this her thoughts strayed to her own smaller society and to how much had really been accomplished since the same clever woman had given them a stimulating talk on Efficiency, following the discussion group in *The King's Business*. Then taking up her pen, "Efficiency," she wrote, "may seem a distant goal, but is, in reality—" Here the telephone bell rang, and a distracted voice asked "What about the hospitality committee, I can't get them together, and who will see about the decorations?" A few calming words, and then quiet again and a new sheet of paper; then another call: "Am I really to preside while you are away? I am frightened to death." Some emphatic remarks, then work was resumed, and inspiration began to flow. Again the insistent bell, and another voice: "What was that idea you had as to the collection of the rest of our apportionment?" This question properly referred to the whole finance committee, the pen traveled on once more. "The efficiency expert," it wrote, "is the solution of many difficulties; and for the solving of the rest"—again the telephone! "This is Miss Brown, can you let me have your suggestions for the organization of the new study classes?" After a somewhat detailed statement, the president laid down her pen for a few moments of thought, then wrote: "but for the solving of the rest, there must be the efficiency of the *individual member*." Why was it, she reflected, that these committees had not accurate knowledge each of its own work? It was, she confessed to herself with sorrow, because they still depend on the president, instead of taking time to become individually efficient. Those splendid committees, which had really accomplished so much during the year, had, she knew, shirked a little as to committee meetings, the telephone was so convenient, and as one chairman had actually said, "I thought I would not take their time for a committee meeting, but we would just consult a little over the telephone." So was neglected the fine educational value of the committee meeting, and the opportunity that every chairman has of training her committee members.

She thought also of the rank and file of members, of the month when the meeting was held on an unusual day, of the telephoning before the meeting, "I am so sorry, I have to go to a tea to-day; I did not realize that it was our meeting." "Oh, I promised to take an old lady out in my car; I did not know the meeting was this afternoon!" Then there were the other months when the extension

committee would hear words like these: "Yes, I intend to come, but I saw such nice fruit, and I shall just have to go to work and put it up this very afternoon." "Now isn't it too bad? I have guests to tea, and they might just as well have come another day if I had only remembered that this was the day of our meeting." And all this time the little brown folder, with every date printed plainly for fear of mistakes, had been in every one of their hands for months.

Meditating still on all these things, she wrote her closing words: "True, the efficiency expert and the manual of efficiency can do much for us, but the work itself, to carry out their plans, must be done by *efficient members*. Efficiency is still the word of the hour, and here and there, in spite of our failures, we are growing surely into it. And those societies that are strong and can achieve the most of it the soonest, must be ready at the call, perhaps of the presbyterial society—to motor out into the country

places to help those who find it difficult to try, showing them the comforting word that goes with efficiency adaptation.

But the happy service also can be reached only through the faithfulness of the individual member who, although she may not chance to be the president, nor an officer, nor perhaps even on any committee, will cheerfully give her time that she may learn how to be an efficient member.

It is the year of the missionary efficiency expert, and therefore the red-letter year for the societies that see ahead possibilities of discovery of new and fascinating ways of solving old problems, but side by side with the efficiency expert in her triumphal march through the land will go the lengthening line of officers and members who, not content with old things, are finding new enthusiasms in the new paths of attainment.

BERKELEY, Cal. (Mrs. E. F.) Harriet McLeer Hall.

EXTENSIVE preparations for presenting mission work at the San Francisco Exposition are being made by the California Committee, working with the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions. These include two pageants representing home and foreign work; exhibit of literature; conferences; addresses by missionaries of different denominations, Board officers and other prominent speakers; a new book of *One Hundred Best Hymns* and a leaflet of twelve *Responsive Readings*, compiled for use in missionary societies; study classes on the text-books for the coming year, and other attractive features helpful to missionary workers. The place of meeting will be the Civic Center Auditorium, cor. Hayes and Larkin Streets, San Francisco.

## WAYS OF WORKING

AN auxiliary connected with the Board of the Southwest, in connection with its annual praise-meeting, usually has a dinner. On their place cards this year they are planning to print the verses called *Laying Foundations*, which were reprinted in the February number of *WOMAN'S WORK*.

THOSE interested have often spoken of the many valuable original papers prepared for auxiliary meetings and regretted that these could not have a wider usefulness than that allowed by one reading to one group of listeners. One of the Canadian missionary magazines prints from time to time a list of the subjects of such papers which are available as loans. Of course one purpose of having a member write a paper is to stimulate her to study the subject for herself, but there may easily be emergencies when borrowed material would be useful and appropriate.

A PRESBYTERIAL PARTY is planned in Troy, N. Y., the officers of the presbyterial society inviting the officers of the auxiliaries for the festivity in the parlors of the Second Church. There have been

140 invitations sent out; there is to be a little programme; the presidents of auxiliaries out of town are to be introduced, so that they will be known by all there, and there will be a general social time with refreshments. The *esprit de corps* which is fostered by such gatherings results in better work from all those enlisted.

AN "up-and-coming" president, on examining the statistics of her auxiliary's report, saw that the figures of the magazine circulation were simply taken from the report of the previous year. She knew that, owing to a combination of untoward circumstances, the number had been materially diminished. She consulted with her secretary of literature, who was ill, and with her approval undertook to rectify the mistake. Not, however, by changing the figures and acknowledging defeat—oh, no! This president was made of sterner stuff! She took the list of members of her auxiliary and personally called on each one—with the result that she reports an average attendance at the meetings of fifty-two women and a list of fifty-two subscribers to *WOMAN'S WORK*.

MANY have inquired about the sending of cards to the missionaries. On the authority of Post Office officials we state that if wrapped as packages, not sealed, these should be classed as "old pictures," not written matter, and paid for at the rate of one cent for two ounces. It is not required that paper should be pasted over any writing on the cards, this not being a message to any one. Japan, however, requires letter postage on such cards, five cents a half ounce. In South America it is possible that duty may be charged.—EDITOR.

THE eleventh session of the Summer School of Missions, under the auspices of the Interdenominational Committee of the Central West for Missions, will be held at Winona Lake, Ind., June 24 to July 2. *The King's Highway*, written by Mrs.

Helen Barrett Montgomery, gives her impressions of mission fields as she saw them in her recent trip around the world. Mrs. J. J. Fisher will lecture on this book. The daily Bible hours will again be conducted by Miss Angy Manning Taylor. There



will be evening lectures, conferences on various phases of the work, hours with missionaries and special attention will be given to the work of the young women. Circles are urged to send repre-

sentatives. For further information address, Mrs. C. W. Peterson, 10901 Armida Ave., Morgan Park, Ill.

#### A SILVER ANNIVERSARY

ONE of the events in commemoration of the quarter of a century's service of First Church Auxiliary in Tulsa, Okla., was a missionary pageant which was given under the management of Mrs. John Gillespie, whose late husband was one of the secretaries of the Foreign Board. More than one hundred women and children took part in the pageant. Kendall College orchestra played a processional which was the signal for the entrance to the church of all the participants, each wearing the garb of some special country. Several phases of home mission work were presented first, a speaker for each of the objects of that work being accompanied to the platform by a group in appropriate costume. The mountaineers, the Mexicans, the immigrants and the Indians were all picturesquely represented, the last by seven girls in native

dress, all of whom were of direct Indian lineage.

The subject of foreign missions was presented in an illustrated talk by Mrs. Gillespie. The following countries were represented: Japan, China, Korea, Syria and India. Women and children dressed in native costumes obtained by Mrs. Gillespie when visiting these countries made this part of the programme not only instructive but very beautiful. Special features introduced were the child wedding ceremony of India and the rendering of the Hindu Bhajan Song by two ladies. A large crowd witnessed the beautiful and unique affair, which was the first of its kind to be given in this state of Oklahoma. Much enthusiasm and interest in missions was aroused. The silver offering received was given to the New China Fund

(Mrs.) Margaret Bowen.

### NOTES FROM HEADQUARTERS

#### From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10.30. Prayer-meeting, third Tuesday at 11. Visitors welcome at both meetings.

PRAYER-MEETING, April 20. TOPICS: *Our Missionary Candidates, India.*

EARLY in February our presbyterial societies began to ask for their "apportionment" for the fiscal year of 1915-16, that they might have the figures to present at their early spring presbyterial meetings. It was obviously impossible at that time to assign any definite amounts based on the receipts for the fiscal year ending March 15, 1915. In view of these facts, and also in view of the peculiar financial conditions of the present time, it seemed best to ask each presbyterial society to decide upon its own percentage of increase for the fiscal year 1915-16. All were strongly urged, however, to make an increase, no matter how difficult it might seem, that we might be able to keep pace with our advancing work.

THE mere calling of the roll of our missionary visitors during February would indicate the pleasure and profit of their coming. Secretary Halsey gave us a safe, reassuring aeroplane view of our missionaries in the war zone, "thankful not to be sent home and none hesitating to go;" self-denial gifts coming into the Board and the spirit of self-denial shown even more cheering. Waldensian Pastor Costabel brought word from Italy of his poor people, rich in faith. Mrs. Bennett, president of the Home Board, gave us an inspirational five minutes and Mrs. Wolfe of Missouri represented the Southwest Board.

Of our missionaries, Dr. Dunlop from Japan, led the devotional service, giving us Christ's lesson on humility; Miss Best of Korea, first and last a Bible teacher, told of her class of nine hundred earnest students, of the Korean's reverence for the Bible, of the change of appellation for the Christian women from the "lady who lives inside" to "the queen," and of their simple faith and self-denying

gifts. From India came Mrs. Andrews of Woodstock, in improved health, with Miss Baily; from China, Miss Patton and Dr. Esther Anderson; from Japan, Mrs. Landis; from the Philippines, Mrs. Graham; from Siam, Dr and Mrs. MacFarland of the Royal Hospital, Bangkok. Is it any wonder that the missionary pulse beat quicker, the promises seemed more sure and our hopes for a phenomenal record of the year just closing grew brighter?

WE gratefully welcome to the Board of Directors Mrs. Theodore B. Culver.

MISS FREDERIKA R. MEAD, our new missionary, during her visit to her brother in China, became so interested in the Women's College in Nanking that she decided to remain as a self-supporting missionary.

LEAFLETS FOR APRIL: *A Boy's Reluctant Worship; As it is To-Day in India; India Awakening*, each 2 cts.; *Taipei and Her Two Sons; Wonder Stories*, each 3 cts.; *Religions of India; Our Work in Moslem Lands*, each 5 cts.

NEW LEAFLETS: *A Chinese Girl's Vow; Through Fire to Christ* (both by C. E. Scott), each 3 cts., 30 cts. per doz.; *Carol's "Thank You" Box*, 2 cts., 20 cts. per doz.; *Question Book; Schools and Colleges in Siam and Question Book; Asiatics in America*, all revised, 5 cts. Catalogue for 1915 now ready.

Do not send orders for leaflets, Yearbooks or other literature to WOMAN'S WORK but to your own headquarters.

#### From Chicago

Meetings at Room 48, 509 South Wabash Ave., every Friday at 10 A.M. Visitors welcome.

WOULDN'T it be fine if we had enough delegates at our annual meeting this spring to fill that beautiful House of Hope Church at St. Paul, which seats 1,100? We ought to, with our 3,064 auxiliaries and we ought to have overflow meetings besides. Mr. Carter Millikin will be there to conduct study classes, and to show us the best ways of leading

and studying. Many delegates are already appointed. It will be one of our largest and best meetings. Your name and address, and the name of the society you represent, should be sent to Miss Maribel Ollis, 43 Hamline Ave., St. Paul, at once, to secure entertainment for the two nights you will be there. Thursday, April 22nd, will end the afternoon with the introduction of our missionaries and candidates. An impressive occasion! You ought not to miss it.

AMONG those welcomed to the Friday morning meetings during the first months of 1915 were Rev. A. W. Halsey, D.D., of the Assembly's Board; Miss R. Turner, Honorary Deputation Secretary of the Zenana Bible and Medical Mission; Miss Isabel Laughlin of the Student Work; Mrs. A. C. Boyce; Dr. Mary Smith and Mrs. Charles A. Douglas of Teheran and Miss Bertha G. Johnson of the Mission to Lepers. Their words were "like apples of gold."

THE BOARD is planning to send out this year in June a small paper with news, announcements and letters, and hopes to follow with one in September and another in January. We want you to have the closest possible touch with headquarters, and shall endeavor to give you the latest news from the Board and its various activities, and from the mission field.

SUMMER CONFERENCES: A Presbyterian woman of Freeport Presbytery, Illinois, attended the M. E. M. Conference at Lake Geneva last Summer, entered the two-hour normal class and there received her inspiration to do normal class work. She remarked to a board secretary that normal mission study class work "had gripped her." She is now spending her strength and energy in teaching others in her church and community how to lead mission study classes. Do you need leaders in your church? then send your picked workers to a summer conference. Make your plans now for next summer. Send your name to Room 48 and conference literature will be mailed to you.

STUDY CLASSES: The Woman's Missionary Society of Westminster Church, Omaha, Neb., has held ten foreign mission study classes this winter, using *The Child in the Midst* as the text. One of these classes was a normal class for the leaders of the other nine classes. Each class met weekly with a membership of ten. Ninety women in study classes in one society, eight of whom prepared for their work in a normal class! They report profitable and inspiring classes. What a fine record! And what an ideal plan! Will not other societies undertake equally large things? It has been done, it can be done, it will be done if the missionary enterprise looks big enough to you!

INDIA LEAFLETS: *As it is To-day in India; The Children of India; Little Men and Women of India; Shanti*, each 3 cts.; *Out from India's Outcasts*, 2 cts.

OTHER LEAFLETS: *Contrasts in Childhood*, a children's pageant presented at Northfield Summer School, 10 cts.; *A Quartette of Dark-Eyed Babies*, (China and Japan), 3 cts.; *New Faces and Forces*, a series of eight leaflets containing pictures of all missionaries who went out under the Northwest Board in 1913, also notes concerning their work and stations. Price 1 ct. each, 10 cts. a dozen.

Do not send orders for leaflets, Yearbooks or other literature to WOMAN'S WORK but to your own Headquarters.

## From New York

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE Women's Board of Foreign Missions wishes to place on record its sorrow over the loss of Miss SARAH D. DOREMUS, for fifty-four years corresponding secretary of the Women's Union Missionary Society, who entered her Heavenly Home on Sunday, January 24, 1915. Resolutions expressing appreciation of her character and work were passed at the meeting of the Board on February 3d.

AT that meeting Mrs. Schell was in the chair. Messages from Siam and Africa were brought us by Miss Starling and Miss Mackenzie. Dr. Brown gave a brief survey of the work in Korea.

THE Woman's Association of Park Avenue Church, N. Y., has organized a Missionary Department with Mrs. F. I. Bryan, 158 East Eighty-second Street, as chairman.

YOUNG Women's societies have been formed in Immanuel Church, Louisville, and in Green Avenue Church, Brooklyn.

THERE are five new Mission Bands at Green Island; Calvary Church, Rochester; Mt. Vernon; New Rochelle and Tonawanda, N. Y. Also two new Junior C. E. Societies, one at Lake George, N. Y., and the other at Louisville, Ky. It is delightful to be able to report so many new societies and a warm welcome is extended to each one.

THE foreign mission text-book for next year, *The King's Highway*, by Helen Barrett Montgomery, has already been announced in WOMAN'S WORK. Will not the societies now begin to plan for its use next year and when possible select leaders that they may prepare for their classes through the summer? This gives an opportunity for outside reading, and also, in many cases, for a visit to one of the summer conferences where either this text-book is taught or, at least, methods of mission study are taken up in a very helpful way. Such preparation of the leader in advance not only makes her work easier but insures better leadership and a correspondingly more successful class.

THE FORTY-FIFTH ANNUAL MEETING of the Board will be held in the Fourth Avenue Presbyterian Church, Louisville, Ky., on Wednesday and Thursday, April 28th and 29th, beginning with a devotional service Tuesday evening. Conferences on various departments of the work will be held there will be a pageant, and a children's rally. The speakers are to be Rev. Dr. A. W. Halsey, Rev. Jas. H. Nicol, Miss E. C. Dickie from China, and Miss Jean Mackenzie, who was a missionary of the Board in Africa for some years. Miss Anna W. Barr, 127 W. Ormsby Ave., Louisville, Ky., is the chairman of the Hospitality Committee, to whom delegates and missionaries attending the meeting will kindly send their applications for entertainment. She will attend to securing board for those who desire it at hotels or boarding houses. A train via Pennsylvania Railroad leaves New York at 2:04 P.M., reaching Louisville about the same hour the following day, without change. It is in such meetings that we learn to recognize that each one has a definite part in making the work of the Board complete and effective. All departments of the work should be represented by delegates from presbyteries. Pray that this meeting may be a helpful and inspiring one.

LEAFLETS ON INDIA: *Religions of India; Questions and Answers*, each 5 cts.; *As it is To-day in India; The Children of India; Shanti*, each 3 cts.; *A Little Captive Maid; Mary Warren of Gwalior; Taibai and Her Two Sons*, each 2 cts.

### From St. Louis

Meetings first and third Tuesdays of each month at 10.30 A. M., Room 708, 816 Olive St., St. Louis, Mo. Visitors always cordially welcome. Missionary literature for sale at the above number.

WINTER CONFERENCE for Presbyterian Young People; Under the direction of Mr. Wm. Ralph Hall, secretary of the Young People's Department, the St. Louis Presbyterian Young People's Committee and Woman's Presbyterial Society arranged and carried out a most interesting and valuable conference Jan. 25-30. The conference followed in some measure the lines of study and thought usually presented at summer conferences. The sessions, however, were all held in the evenings, the hours being from six-thirty, when dinner was served, till nine, when the last class was dismissed.

The young people's societies had been urged to send their best workers and it was a company of unusually fine young men and young women who assembled in First Church for this first conference. The number of delegates was limited to one hundred and fifty and these were divided into six classes of twenty-five each.

The Presbyterial Society financed the dinners, which were served promptly four evenings, by the Young Ladies' Guild of First Church. At seven-fifteen the classes assembled in the classrooms, where the following subjects were studied for the next fifty-five minutes: Church History, under Dr. W. J. McKittrick; Bible, Dr. Francis Russell; Why and How of Foreign Missions, Mrs. W. J. McKittrick; In Red Man's Land, Mrs. W. J. Brasfield; Freedmen, Miss Roberta Barr; Sunday-school Missions, Dr. S. R. Ferguson.

The time from eight to nine was given to conferences under expert leaders. Mr. Hall gave the young people much valuable information on methods while Mrs. Joseph Dubbs, young people's secretary of the Board of the Southwest, instructed them in missionary methods. There were also conferences on C. E. methods and State Missions. On Saturday came the one social evening of the week and on Sunday afternoon Rev. Harry Rogers of Kansas City gave a thrilling and inspiring address, closing the first Young People's Conference ever held in St. Louis. It was a really great conference, and we are looking to those one hundred and fifty young people, chosen with such care and coming together under such splendid conditions, and receiving so much in information and inspiration, for work that shall tell for the Kingdom.

### From San Francisco

920 Sacramento St. Meeting first Monday of each month at 10.30 and 1.30 Executive meeting every third Monday. Prayer service first and third Monday from 12 till 12.30.

FEBRUARY meeting, Mrs. Pinney presiding, was well attended, even while rain and high winds prevailed. Missionaries *en route* to or from foreign lands are gladly welcomed. A warm spiritual atmosphere prevailed, and many came to get new enthusiasm for Christian work.

THE FORTY-SECOND annual meeting of the Occidental Board will be held at 920 Sacramento St.,

San Francisco; a three days' session on Tuesday, Wednesday and Thursday, April 13, 14, 15. A large meeting is expected, with the gathering of all the classes, north and south; missionaries will be at hand to give added interest to the sessions. Luncheon is always served in the dining hall by the Chinese girls—who are members of the Home family.

MISS CHRISTINE B. SUDERMANN, from Lolodorf, Africa, is spending her furlough in California, which really is her home. She told us about her tactful way of conquering a dozen girls who were engaged in a serious quarrel by holding them up in line to repeat verses in First Corinthians, thirteenth chapter: "*beareth all things, endureth all things.*" They saw the force of the lesson, and smiles instead of frowns were the result.

REV. J. C. WORLEY of Matsuyama, Japan, told of successive changes in the growth of the people. Each Emperor marked a new era; one Emperor's name suggested "Enlightenment," a fortunate theme after the dark age. A later Emperor's theme, "Growth in Righteousness." How lovely for a whole nation.

DR. L. S. MACAFEE conducted the prayer service. He referred to the disturbance in many countries: we were to look upon it all with a *far sight*. Christ saw the blessing that would come to the world when He willed that His body should be placed in a tomb while His soul was elsewhere. The great sacrifice, with its results, was His one thought. God will overrule, and results will be in His hand.

INDIA is the country for our April study. Hindus have found America to be better than their own land. They strive to propagate their beliefs here and many women have been won. They make undesirable citizens.

LEAFLETS, INDIA: *Bartholomew Ziegenbalz*, 2 cts.; *Boys' Boarding School*, 2 cts.; *Clara A. Swain, M.D.*, 2 cts.; *Historical Sketch*, 10 cts.; *Home Life in India*, 2 cts.; *Isabella Thoburn*, 2 cts.; *My Own Story*, 2 cts.; *Questions and Answers*, 5 cts.; *Satabai*, 2 cts.; *Rev. and Mrs. Roy C. Smith; The India of To-Day*, 2 cts.; *The Man with the Wonderful Books*, 2 cts.; *William Carey*, 2 cts.; *Woman's Rights in India*, 2 cts.; *Wonder Stories*.

### From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month, and popular meeting on third Tuesday at 2.30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 452 Alder St., Portland.

OUR Board invites missionaries about to pass through our territory to send due notice to Mrs. F. I. Fuller, 503 Spring Street, Portland.

WE had an interesting time at our February meeting. Mrs. J. M. Honeyman, a former secretary of our Board, who had recently spent a year in Hawaii, spoke upon "Honolulu, the Melting-Pot of Many Nations." Her address was away from the stereotyped, and told us interesting things in a beautiful way. Devotional exercises followed having the topic "America, God's Melting-Pot," with Isa. 2:2 for the central thought; some of our young ladies read responsively "The Social Interpretation of the Lord's Prayer," and "A Social Litany," both found in the little book of prayers entitled *Thy Kingdom Come*, a book which we wish all who pray, and still more all who think they can not pray, possessed. It can be had from the depository for 25 cts.

WE ask all to be much in prayer during these trying days. Christ bade us pray "Thy kingdom come. Thy will be done on earth." Pray that war and hatred may cease; that peace relations of all mankind may be speedily established, and that we become a world of brothers; pray that all Christians and Christian churches throughout the world be purified and united; that our country may be purged from evil, established in righteousness and become a noble leader as a Christian nation in bringing in the Kingdom of God.

As Christian women we have more than ever the call to the work of our missions. More money than ever is needed; more giving of self to the work of interesting others; more earnest, definite, constant prayer. We note with approval that the slogan for next season's united study of missions is "The Church and the Nations—Thy Kingdom Come, Thy Will be Done on Earth," and books are in preparation which will be published early in May. Notices of them will be in our magazines and they will be in our depository at the earliest moment.

WE trust that the central thought, bearing so vitally upon the present stress of the world, will lead to the forming of many new study classes. We need to learn what we can do to help set forth the "truth as it is in Jesus."

OUR Assembly's Board reports that letters from our missionaries and the native Christians seem to indicate that "the war is not only a great emergency but a great opportunity." We all so long to help remove the blighting devastation that has not only overwhelmed the warring nations but the whole world. Let us watch and pray and be ready for any opportunity God may reveal to us.

WE hope all who possibly can will be at our Board meeting at Tacoma, April 28th and 29th. Names of delegates should be sent immediately to Mrs. C. B. Andrews, 1216 N. Lawrence St., Tacoma, Wash.

LITERATURE FOR APRIL: *Out from India's Outcasts; The Woman Who Came by Night; Zenana Party*, each 2 cts.; *Shanti, Taibai and Her Two Sons*, each 3 cts.; *Medical Work in India, Christian Education*, both free.

## RECEIPTS TO FEBRUARY 15, 1915

By totals from Presbyterian Societies

### The Woman's Foreign Missionary Society of the Presbyterian Church

BALTIMORE,	\$4,088.33	LACKAWANNA,	\$20.00
BIRMINGHAM, A.	7.05	MAHONING,	2.75
CHILLICOTHE,	229.50	MAUMEE,	8.36
CINCINNATI,	17.50	NEWTON,	120.09
ELIZABETH,	5.00	PARKERSBURG,	24.00
ERIE,	3.00	PORTSMOUTH,	110.50
FAIRFIELD,	21.10	ST. CLAIBSVILLE,	369.77
FLORIDA,	2.00	SIENANGO,	150.50
HUNTINGDON,	1,249.82	Miscellaneous,	588.47
KITTANNING,	292.23		

Receipts from January 15th to February 15th,  
Regular, \$6,142.88  
New China Fund, 1,167.00  
\$7,309.88

Total receipts since March 15th,		
Regular,	\$105,810.05	
New China Fund,	12,084.53	\$117,894.58
Special Gifts to Missionaries,		246.61
Laos Relief Fund,		100.00
Persia Relief Fund,		200.00
War Emergency Fund,		98.85
No Retreat Fund,		7.50

(Miss) SARAH W. CATTELL, *Treas.*,

501 Witherspoon Building, Philadelphia.

### Woman's Presbyterian Board of Missions of the Northwest

ADERDEEN,	\$128.00	FREESPORT,	\$170.00
BLACK HILLS,	79.00	GRAND RAPIDS,	77.00
BLOOMINGTON,	25.00	GUNNISON,	65.00
BUTTE,	75.10	INDIANA,	50.00
CAIRO,	123.15	IOWA CITY,	131.25
CENTRAL DAKOTA,	59.00	KALAMAZOO,	32.00
CHICAGO,	5,348.87	KALISPELL,	28.00
CHAWFORDSVILLE,	10.00	LA CROSSE,	11.00
DENVER,	109.30	LAKE SUPERIOR,	70.75
DETROIT,	240.00	MADISON,	214.50
DEBUQUE,	79.00	MANKATO,	45.00
FLINT,	45.00	MINNEAPOLIS,	420.35
FORT WAYNE,	158.05	MONROE,	118.00

OAKES,	\$36.00	SIoux FALLS,	\$234.00
PEMBINA,	227.00	WATERLOO,	160.49
RUSHVILLE,	100.00	WINNEBAGO,	5.00
SAGINAW,	299.57	YELLOWSTONE,	43.00
ST. CLOUD,	157.50	Miscellaneous,	3,361.12
ST. PAUL,	5.00		

Total for month, (including China Fund, \$960.09) \$12,531.91  
Total since March 16th, 1914, (including China Fund, \$13,798.98), 102,528.18

Mrs. THOS. E. D. BRADLEY, *Treas.*,  
Room 48, 509 So. Wabash Ave., Chicago.

### Women's Board of Foreign Missions of the Presbyterian Church

ALBANY,	\$441.00	NASSAU,	\$69.00
BINGHAMTON,	115.00	NEWARK,	111.00
BROOKLYN,	551.00	NEW YORK,	2,986.85
BOSTON,	147.00	NIAGARA,	287.25
BUFFALO,	1,153.00	NORTH RIVER,	59.00
CAUGA,	722.07	ROCHESTER,	1,501.35
CHAMPLAIN,	159.00	ST. LAWRENCE,	144.00
CHEMUNG,	77.45	SYRACUSE,	623.00
Ebenezer,	40.00	TROT,	244.00
GENEVA,	213.50	UTICA,	500.00
Hudson,	159.00	WESTCHESTER,	285.25
LONG ISLAND,	2.50	Legacies,	201.00
LOUISVILLE,	95.00	Miscellaneous,	353.00
MORRIS & ORANGE,	1,009.00		

Receipts from January 15th to February 15th,  
Regular, \$11,435.72  
New China Fund, 873.50  
\$12,309.22

Total since March 15th, 1914,  
Regular, \$97,344.78  
New China Fund, 7,827.03  
No Retreat Fund, 10,183.75  
War Emergency Fund, 444.00  
Persia Relief Fund, 250.00  
\$106,049.50

(Miss) HENRIETTA W. HUBBARD, *Treas.*,  
Room 818, 156 Fifth Ave., New York.

### Woman's Presbyterian Board of Foreign Missions of the Southwest

ARDMORE,	\$62.58	OSBORNE,	\$8.00
EL RENO,	12.00	ST. LOUIS,	5.00
GALENA,	5.00	Miscellaneous,	25.40

Total for month, \$117.98  
Total to date, 20,089.38

Mrs. WM. BURO, *Treas.*,  
Per D. P.





# DATE DUE

~~JUL 31 1985~~

DEMCO 38-297

